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from labor at sacred times may extend is further illustrated in Abyssinia, where the numerous feasts and fasts are so strictly observed as to render about six months of the year prohibited for any kind of employment.

And similar conditions are pointed out as prevailing among various nations. It is interesting to note also the confirmation of Dr. Webster's view in the report of Dr. Caro (*Auswanderung und Auswanderungspolitik in Oesterreich*) that the excessive observance of religious holidays is in part responsible for the backward economic conditions in Galicia. The peasant observes the Roman as well as the Greek-Catholic holidays, and in addition a number of indulgence and dedication days, so that in thirty-four departments of Galicia there appear one hundred to one hundred and twenty holidays, in twenty-two departments one hundred and twenty to one hundred and fifty, and in sixteen departments one hundred and fifty to two hundred.

W. I. T.

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*One Thousand Homeless Men.* By ALICE WILLARD SOLENBERGER.

New York: The Charities Publication Committee, Russell Sage Foundation, 1911. Pp. xxiv+374.

*One Thousand Homeless Men* is a study of the original records in the Central District of the (then) Chicago Bureau of Charities of cases handled while the author was in charge of that district, undertaken with the hope that it might throw some light upon the conditions under which the tramp exists, upon the causes of his vagrancy, and upon the results of the efforts to reform or reinstate him. And yet "it should be stated that this work is not presented as a general treatise on the subject, or as a study of the methods of dealing with vagrants in the country, or as a solution of the problems involved in their treatment."

The author has faithfully described the physical, mental, and moral condition of the men as well as the relation of industrial accidents, and of seasonal and casual labor to vagrancy. One chapter is given to homeless, vagrant, and runaway boys.

The chief merits of the book are vivid concreteness, consistent regard to limits and purpose, and fidelity to facts. It is sympathetic, sane, and practical. Mr. Francis H. McLean has most aptly described the book in the Foreword:

Consciously limited as it is in scope, it is accurate in that field. It portrays clearly where society has failed, where the individual has failed. Inevitably, further light must alter or amend some of her conclusions, but this light must come from studies as intensive, as painstakingly accurate as hers. The book

is alike valuable to him who has realized the problem and to him who has not. It should develop a discerning interest among those who have scarcely thought of the homeless man. It should serve as a most useful guide for anyone who is seeking to further by whatever means a more normal life for those wandering atoms of society. Offering no general panacea, Mrs. Solenberger has yet indicated various ways in which progress lies. Her work speaks with the convincing and compelling power of truth.

THOMAS J. RILEY

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*La science de la civilisation.* Prolégomènes et bases pour la philosophie de l'histoire et la sociologie. By ERASME DE MAJEWSKI. Paris: Félix Alcan, 1910. 2d ed. Pp. iv+352. Fr. 6.

The author of this work is, we believe, the editor of *Wisła* ("Vistula"), a Polish journal of folklore and anthropology, published at Warsaw. The subtitle of his volume indicates that it is intended to furnish an introduction to both philosophical and sociological studies. What is civilization? asks the writer, and why has it always been limited both in time and space? Do any natural laws underlie the phenomena of civilization, phenomena in appearance both arbitrary and fortuitous? How shall we discover the causes of the rise and decline of civilized states? The author, however, manifests a greater interest in the problems of development than in those of decadence. It is more important, he believes, to trace the flowering of the Greek genius than to discover the forces which gradually brought about the downfall of Greece. Philosophic historians, he holds, have been too much occupied with the pathology of societies and have paid insufficient attention to their normal embryology and physiology. Such neglect has been partly due to the paucity of data relating to the early stages in the life of historic peoples. In part, however, an explanation must be found in the preference which historians have ever displayed for the morbid, the abnormal, and the adventitious in human affairs. Furthermore, students of the past have cared less to describe what was, than to raise paradoxical inquiries about what might have been if circumstances had been other than they were. But our sociologist's quarrel with the historian does not end here. It is superficial, he urges, nay completely unscientific, to conceive of the capricious movement of history under the guiding impulse of great men. Individuals, however eminent, are never the prime movers of events, but always secondary and subsidiary causes. Such considerations as these explain why the sociologist can learn so